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OUR SUNDAY VISITOR

A NATIONAL WEEKLY

THE HARMONIZER

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A Short Chat With Many Americans---by the Editor

You believe that the United States Government is the best in the world; so do we. But while you never raise your voice against Socialism and other forces of discord which aim at overthrowing the Government, we never cease to warn the American people against them.

You believe that the stability of the nation depends on the stability of the home; so do we. But while you tolerate the disruption of the home by Divorce, we do not.

You believe that character-building is very important; so do we. But while you neglect to use the means to this end, we supply the means at a great sacrifice; this is the reason why we build separate schools.

You believe that a man's religion should never be considered when his name is placed on the election ballot; so do we. But while we never inquire into his religion, you do.

You believe in saluting the Flag, the banner of our country; so do we. But you rebuke us for saluting the Cross, the banner of the Christian Religion, though the same sentiment dictates both the one and the other.

You believe in honoring the memory of soldiers who have given their lives for their country; so do we. But you hold it to be improper to pay honor to the memory of the Saints, valiant soldiers of Jesus Christ, though the latter practice is based on the same principle as the former.

THE CHURCH AND THE GRAVEYARD OF TIME.

More Evidence of un-Americanism of anti-Catholics

Cumberland (Md.) Evening Times, May 21, 1918.

"In the U. S. District Court at Wheeling, Judge Dayton in dismissing from further prosecution Rev. Olin Gunton and Rev. Herman Myers, itinerant preachers, severely scored them for their utterances in stirring up religious strife in and about Elkins.

"Gunton and Myers had been arrested and confined in jail under the espionage act, but their chief work and act consisted in black-guarding and vilifying the Catholic Church. Judge Dayton during the course of his remarks said that such acts would and should not be tolerated in the district; that thousands and thousands of Catholics, Jews, Presbyterians and numbers of other denominations were shoulder to shoulder fighting the cause of world liberty and for justice; that the trenches in Europe were wet with commingled blood of all denominations fighting one fight; that right, not might, should rule. He said religious bigotry will no longer be tolerated and he spoke of the magnificent example shown by Bishop Donahue of Wheeling, joining in with the Methodist Bishop and the Jewish Divine, in going through the state during the recent Liberty Loan campaign, calling such action the highest kind of patriotism and saying that it demonstrated that there was no cause for bigotry and that all people were one in the prosecution of this great war against the ruthless Hun.

"The dissemination of literature tending to create religious bigotry, said the judge, did more to interfere with the success of the Government than men knew and that true Americans would no longer stand for it."

Burlington, Vt., March 21, 1918.—The Rev. Clarence H. Waldron was today sentenced to serve fifteen years in the Federal penitentiary at Atlanta following his conviction on a charge of sedition.—Washington, D. C., Post.

Seattle, Wash., May 29.—A jury in the federal district court last night found Emil Herman, state secretary of the Socialist party, guilty of violation of the espionage act in seeking to discourage enlistments by having printed and distributed posters which read, "Don't be a soldier, be a man."

"Boise, Idaho, Nov. 31.

"George W. Welker,

"Sheriff, Lewiston, Idaho:

"No one should be allowed in the state of Idaho to speak on any matter relating to the war unless he is flat-footedly advocating the war from the standpoint of the nation. Fight to a finish to make all sacrifices necessary and to arouse the people in that direction. All other subterfuges about peace and apologies for us being in the war, and calculated to array class against class, or sect against sect, or religion against religion, should be prohibited by you as the chief executive officer of your county, and by the mayor of your city joining with you and under you. This is no time to discuss anything but war, and not the war according to the ideas of any individual, but in accordance with the idea of the nation. Any attempt to mislead by any act or excuse should be prohibited by you absolutely.

"The nation wants co-operation and loyalty among its citizens and on the battlefields of Europe where flows the blood of our young men; the blood of Americans and not sectarians. Do not allow anything to happen in the state of Idaho that would arouse our people and neutralize their splendid efforts.

"M. ALEXANDER,
"Governor of Idaho."

Another Catholic Practice Whose Beauty War Reveals

The Washington, D. C., Times, May 28, 1918.

By Earl Godwin.

A few days ago I printed in this column a suggestion that Washington should establish the custom of ringing the church bells daily at 6:00 o'clock p. m., and that every one should stop for a minute or two and offer a short prayer for the country at war.

Since then I have learned the suggestion fell upon fruitful soil.

Several splendid gentlemen and several splendid women, have taken the matter as a serious business and within a day or two I believe there will be a real development along this line.

If your church has a bell, write or talk to your pastor or priest about the practicability of ringing that bell for a few seconds at 6:00 o'clock each evening. [The priest has been doing this for many years.—Ed.]

If you belong to a social or religious organization introduce the subject and obtain an endorsement. You will have an opportunity very soon to join dozens of other organizations which are about to endorse this project.

There is nothing which so heartens a man or a woman as a thoroughly quiet moment. Nothing is so clean and wonderful as the prayerful atmosphere of devotion.

For all of us to stop from the rush of the day's work to offer a quiet prayer to God to preserve our army and our navy and our leaders and our ideals would hearten us as if we had come upon a cooling spring by a hot roadside.

Here is a suggestion which costs only organization and determination to do a simple and beautiful thing at the same time every day.

I quote from the Dallas, Texas, correspondence of the Kansas City Times:

"Every afternoon at 6:00 o'clock the bell of the Verbena church rings. It continues to ring for two minutes, and while its brazen song is lifted the people of Verbena stand and pray. With heads uncovered and bowed, each man, each woman, each child, each saint, and each sinner repeats these words:

"'God bless our President, our soldiers, and the nation and guide them on to victory.'

"When the sound begins the observance of its call is universal. Men halt in the street; wagons are pulled up on the road; women rise from their knitting or pause in their cooking—for they have early suppers in Verbena—the plowman halts his work, and each repeats the prayer. Verbena calls it 'The Prayer of the Bell,' and it is said that men who have never been known to pray before answer its call beautifully."

Washington should take up the habit of a wartime Angelus. Let us do it. I think this is a wonderful example, this prayer each day at the ringing of the church bell.

Traits Which Our Enemies Dishonestly Condemn Are Reasons for His Praise of Church

By Dean Charles R. Brown, of the Yale School of Religion, March 31, 1918.

"The four main contributions which the Roman Catholic Church has made to the larger faith are in my judgment these: First, its steady inculcation of the habit of worship. All Christian people worship God, but Catholics, we may say not irreverently, have the habit beyond all others. The streets in the vicinity of any Catholic church on Sunday morning are thronged with people who are going to church, not because announcement has been made in the newspapers of the presence of some unusually eloquent preacher or some attractive program of music. They are on their way to the house of God to worship.

"Every Catholic church stands open all day and every day in the week, inviting any passerby to come in and worship. When he enters he may find no service in progress, but he will almost always find there groups of people kneeling before their Maker, seeking to unburden and refresh their hearts in personal worship. I question seriously whether this ingrained habit of worship can be matched in any other branch of the Christian church.

"In the second place they develop the habit of obedience to authority. Now I might not choose that for myself—I am frank to say that I would not. But in the face of the recklessness and lawlessness with which our modern society has to deal, I am not blind but that I can recognize the immense value of this habit of obedience to authority in rightly directing the lives of millions of people, who owe their allegiance to this branch of the church. When I say my prayers I thank God for the work and influence of the Roman Catholic Church.

"In medieval times it held in check the more turbulent elements in human society; it put a wholesome restraint on the mad ambitions of military tyrants; it infused something of the spirit of mercy into those who would otherwise have been ruthless oppressors of their weaker fellows. And today in great sections of society the same work is being done in modern terms. Spiritual authority holds in check certain evil forces before which less autocratic methods might find themselves helpless.

"In three directions at least you may see this principle at work. Over against a raw materialism which is no closet theory but a base mode of life; over against a revolutionary type of social agitation like the I. W. W., which would burn and slay to gain its ends; over against the spirit of an un-

(Continued on Page Four)

Bad Fellows Who Were Elected on anti-Catholic Ticket

Pittsburgh, Pa., Feb. 28, 1918.

Rev. Father Noll, Huntington, Ind.

Dear Sir: In the political campaign of 1914 in Pittsburgh and Allegheny County, R. H. Jackson was elected district attorney on a A. P. A. platform by the Guardians of Liberty (?) and other so-called societies.

He appointed one, Rev. E. E. Clark, as Chief of County Detectives, and as a whole we had the worst vice conditions to prevail during the past four years, with crime as a good second.

I will not dwell on the subject, as the following news-item cut from a paper that supported Mr. Jackson and praised his cabinet selections to the skies will tell the caliber of man his chief was.

Yours truly,

W. E., Bellevue, Pa.

Pittsburgh Chronicle Telegraph, Feb. 27, 1918.

District Attorney Harry H. Rowand today issued the following statement:

"Some few days ago rumors came to this office that certain persons were forming some sort of a scheme to offer their services to certain clubs in the county whereby they would protect them from prosecution and in event of their being prosecuted legal and detective services would be furnished. The price for this service was to be $150 a year. I requested Chief of County Detectives Robert H. Braun to have an investigation made and as a result I have in my possession a letter addressed to a club of this county, written on the stationery of the county of Allegheny, such as was used by the detective bureau during the former administration, signed 'With the best wishes, Ex-Chief of County Detectives E. E. Clark.'

Copy of Letter.

"I don't at this time propose to divulge the name of the club, but following is exact copy of the letter:

"'Dear Sir—In these days of overactivity on the part of the new administration, and perhaps greater activity on the part of some other organized movements of which I am not at liberty to mention, I thought you might be interested in a proposition that would not only take you out of the control of politics and politicians, but would assist you in protecting your club from the other movement that is on foot. I should like very much to meet with your board of directors and lay my plan before them.

"'I feel sure that after four years' service as head of the County Detective Bureau I have a workable plan to present to you.

"'If you prefer to have me meet you in your club I shall be glad to meet you.

"'With best wishes,

"'E. E. CLARK,

"'Ex-Chief of County Detectives.'

Will Continue Policy.

"Such a criticism from one who had been at the head of the County Detective Bureau for four years, whose duty it was to prosecute the illegal sale of liquors, being out of office hardly two months and addressing letters offering a proposition or 'workable plan' to use his expression, whereby they may carry on their business, is not to be considered for a moment."

A. H. Frederick was the candidate of the "Independent Voters' League," of St. Louis, and was elected president of the Board of Aldermen two years ago. The very next day he was placed under arrest for many forgeries. And what is scandalous about it all is that Frederick's friends knew of his crimes and shielded him. The St. Louis Republic, of April 10, says: "The expose was delayed in order to assure Curlie's defeat and permit the machine to control the presidency of the Board of Aldermen."

Advice Well Worthy of Consideration by Catholics

Grand Junction, Ia., May 11, 1918.

Dear Father Noll:

I read the hearty endorsement given "O. S. V." by members of the Hierarchy. Who, knowing your "Harmonizer" and having the interests of the King and His Kingdom on earth at heart, does not feel glad of such merited approbation? As a priest, I cannot refrain from thanking you for the very interesting and instructive paper you supply every week. I recognize its clear, timely articles as helpful to democracy, Catholic as well as non-Catholic. Our government seeks to make the world safe for democracy. Our Church desires to make democracy safe for the world. We are told the religion that will survive the present international slaughter will be the religion of service, the survival of the fittest. Our Church leaders call upon members to offer their lives and treasures in support of the government. The appeal receives a wonderful response; and in the trenches our religion is proving to be the religion of admirable service indeed. What is further needed to have it duly appreciated? Our citizens should be instructed in Catholic doctrine in a popular manner. Dense ignorance, largely the result of depraved literature, should be dispelled. Lies about the Church in the press should be contradicted. Your paper stands for truth and is a defense against falsehood. If all the nations of earth are to be blessed in our Savior, is it not time that our faithful bestir themselves and have fair Columbia blessed in Him, for "she has wronged no race: She has robbed no land." And she cannot be blessed without the salutary truth, which the Church received from Him to teach.

"Love thy neighbor as thyself" is the divine command. Your readers love the saving of their own souls, or at least should be solicitous about the matter. What about the salvation of their non-Catholic friend? If they owed the neighbor money they'd think of it—and pay it as far as they could. What about this sacred love they "owe" him in Christ Jesus? Well does Father Elliot say that "Every living soul lives for the Church of the living God," but why are not Catholics more zealous in endeavoring to add to this Mystical Body of Christ?

Our fellow-citizens are in a serious mood. The war seems to dispose persons' minds toward accepting Catholic truth. In the unsearchable way of God principles, distinctly Catholic, are presented to the world through the exigencies of this war. One of these principles is unity. Disunity in warlike tactics spells defeat. We rejoice in our unity of faith, but where is our unity of action for it? Where is the spirit of unity in practice for Church extension? If eighteen million Catholics would but work for God earnestly, unitedly, religiously, to educate our fair-minded, truth-loving citizens about that religion, divinely intended to be theirs, this nation would be truly Christion in a few years. If each adult Catholic would but single out some outsider and pray for him or her devoutly and give such person some instructive Catholic literature, we would soon see the United States solidly united in religion, a power in the world for true Christian democracy. Is this result worth achieving? Is our friend worth saving? Is it worth while to co-operate with our Savior? Is the reward worth obtaining?

In union is strength. The Knights of Columbus war activities is an illustration. The order started out to raise a million dollar war fund, and there were those who considered it a big sum. Today the amount raised is ten millions and more to come if needed for the good cause.

Could I not call God to witness that there are those calling themselves Catholics who not only refuse to spread Catholic literature, but who actually try to belittle those zealously doing so? I will not call them Christian slackers, but will say that God beholds their sloth. We priests are face to face with the mandate: "Preach the Gospel to every creature," and mindful of the words of St. Paul: "Woe unto me if I preach not the Gospel," are glad (or ought to be) to have the assistance of O. S. V.

Without crowding further on your valuable space, permit me to inform any priest anxious to enlist O. S. V. in his sublime work, how my parish became 100 per cent on subscriptions. I announced the advantages of our "Harmonizer" on Sunday. The following Sunday, standing at the altar rail with book and pencil, I said I'd go from pew to pew and write the names of subscribers. A mere nod of consent would suffice. All subscribed. Some paid after Mass and the balance on a set date.

JOHN PHELAN.

News Items of Interest to Our People Culled From the Non-Catholic Press

BIGOTS AND TRAITORS.

By Joyce Kilmer.

"Benedict Arnold was the only man to bring intolerance into the council of the young republic. Benedict Arnold was the only one of Washington's officers to suspect and fear the Catholics. Benedict Arnold was ignorant in that he did not understand the Catholic faith, and therefore he feared it, and therefore he was intolerant. It was his cowardice that made him intolerant, and it was this same cowardice that made him a traitor."

Rev. Dr. Harmon E. Kirk (Presby.) Baltimore, Md.

Referring to Babylon, described in the Book of Revelations as an evil power, Dr. Kirk said: "Many of our good people have seriously believed that Babylon refers to the Roman Catholic Church, and they base their belief on the corruption of the Church as it existed in the Middle Ages. Such corruption undoubtedly did exist, but it was not peculiar to the Catholic Church. It has existed in the Protestant church as well. The reference to Babylon is plainly a reference to the Roman Empire, the greatest enemy of the Church in its time. The Roman Catholic Church is a great religious body made up of good people."

"The Rt. Rev. A. F. Carlyle, Lord Abbot of Caldy, reached an Atlantic port this month. He was the leader of twenty-two Church of England clergymen who went over to the Roman Catholic Church in 1913. 'Christianity is not losing because of the war,' said the Abbot. 'Fifteen thousand men have been converted at the front to our faith, who professed none before the war started.'"

The Pittsburgh Christian Advocate (Methodist) February, 1918, pays the following tribute to the founder of the Jesuits:

"It is true that Protestant Britain gave us Z. Macauley and David Livingstone, that our own country has sent forth a Thorburn, a Bashford, and a Headland to work mightily for the Gospel; yet it was Catholic Spain that gave birth to the first real modern missionary. This was Ignatius Loyola, a man with a world vision.

"It was the Jesuit priest who first broke down the barrier of seclusion in China and Japan and gave to a wondering posterity its first authentic news of those distant lands; it was the Jesuit priest in the days of French dominion in the valleys of the St. Lawrence and Mississippi, who bore with him the story of the Cross to the Indians, and who nurtured the soul life of the hardy French settlers in lower Canada; it was the Jesuit Missionary who first planted education among his fellowmen, wherever the armies of Europe planted the flag of conquest and dominion. We owe debts to Ignatius Loyola—the splendid ideal of universal missionary enterprise, and the union of a doctrinal loyalty and an efficient educational scheme."

Washington, D. C., Times, Sept. 15, 1917.

"The Pope's attitude naturally and inevitably has been that of peacemaker from the war's beginning, and the President himself, in his reply to the Pope, paid to his holiness a just tribute that is echoed throughout the world. The President wrote: 'Every heart that has not been blinded and hardened by this terrible war must be touched by this moving appeal of his holiness the Pope, must feel the dignity and force of the humane and generous motives which prompted it and must fervently wish that we might take the path of peace he so persuasively points out.'"

Augustine Birrell, Former Chief Secretary of Ireland.

"After studying Ireland for many years, the main feeling left in my mind is how, after all the fighting and revolution and confiscation and menace, after all the penal laws and famines and the wars and coercion acts, after the destruction of native industries and the yearly drain on the population by emigration, there are still in Ireland four and a half million people, and that the majority of them still adhere to their old religion. Such tenacity to faith is, I believe, almost unexampled in the history of the whole world."

Churchgoer and Dontbelieve Engage in Friendly Discussion

Arranged by Rev. Henry Meyer, Batavia, Ohio.

"This is certainly a scorcher," remarked Mr. Churchgoer. "The thermometer must surely be near the hundred mark."

"Well," replied Mr. Dontbelieve, "we have a very hot subject to handle today, and I believe my objections will make it still warmer for you. Today you must certainly prime your mind to emit most burning arguments; perhaps you had better begin by intimating your general proofs of the existence of hell."

MR. C.: "All right, let the fires of truth light the way. I pass over the first argument from revelation, although it has the weight of conviction, even aside from the inspiration of the Bible."

MR. D.: "Yes, the fact that every sacred book from Genesis to the Apocalypse implicitly teaches regarding the wicked that 'Their worm shall not die, and their fire shall not be extinguished,' is a point in your favor; for it shows the prevalence of that belief during the thousands of years whose history their pages record. But it is not a real proof."

MR. C.: "It will be after we establish the authenticity of Sacred Scripture. The universal consent of mankind, as gathered from profane history, is the second standard proof which I shall likewise let pass for the moment."

MR. D.: "It were wasting time to elaborate on the fact that all nations the most ancient as well as the most modern, have ever clung to the un-

(Continued on Page Four)

Children's School and Playground

CALENDAR FOR THIS WEEK.

6 S. 4th after Pentecost — St. John Francis Regis.
7 M. St. Avitus.
8 T. SS. Mark and Marcellian.
9 W. St. Juliana Falconieri.
10 Th. St. Silverius.
11 F. St. Aloysius Gonzaga.
12 S Vigil—St. Paulinus.

Learn the Answers to the Questions which follow; also learn the meaning of terms frequently used in connection with our religion.

What is prayer?

How many kinds of prayer are there?

What conditions are necessary for fruitful prayer?

What prayer did Christ teach His followers to say?

Catechetical Instructions

By Rev. R. E. K.

Faith, in order to be pleasing to God, must be a living faith. Faith should be active, not dead. It should be effective, i.e., it should produce good works. One who professes belief in God, the Revealer, but whose life is entirely opposed to God's will, through serious sin does not possess true living faith. "Faith, if it have not good works is dead in itself," are the words of Christ's own Apostle. Let us take for an example the parable which is recorded in the gospel of St. Matthew and which was spoken by Our Divine Savior. This parable speaks of the virgins,—the wise and the unwise. The five virgins who were wise, not only believed that the Bridegroom would come unexpectedly and that the lamps were given to them for the purpose of lighting the way for the bridal party, but they really acted upon this belief; they filled their lamps with oil and were ready to do the bidding of the master when he arrived. On the other hand, the five foolish virgins believed that the bridegroom would come but their belief was not active. They did not procure the oil which was necessary to furnish light. When we contrast the actions of the wise virgins with those of the foolish virgins we understand what is meant by insisting that faith must be living; that it must show itself in the performance of good works. The early Christians, particularly the martyrs, give wonderful examples of living faith. They were taught that God is the Creator of Heaven and earth, that God created them, that He gave them body and soul, and that He had established one true Church of which they were members. When the persecutors laid hands upon them and asked them to be untrue to the God Who made them, and to offer incense to idols, their living faith prompted them to give up life itself rather than offend Almighty God.

BIBLE AND CHURCH HISTORY

Catechetically Arranged.

(Reprinted, with permission of the John Murphy Co., from a little book under the above title).

Q. When Moses led the people to the foot of the mountain, what did the Lord say?

A. He spoke thus:

I. I am the Lord thy God. Thou shalt not have strange gods before me.

II. Thou shalt not take the name of the Lord thy God in vain.

III. Remember thou keep holy the Sabbath day.

IV. Honor thy father and thy mother.

V. Thou shalt not kill.

VI. Thou shalt not commit adultery.

VII. Thou shalt not steal.

VIII. Thou shalt not bear false witness against thy neighbor.

IX. Thou shalt not covet thy neighbor's wife.

X. Thou shalt not covet thy neighbor's goods.

God always has an arm of help for those who are willing to do their duty.—Cuyler.

After Dinner Story

(Continued from Page Three)

or condemning all mankind, without at the same time obliging these men to use their power with justice and prudence. Now suppose a judge would walk past a line of persons and, without any pretence of trial, without so much as learning the charges against them, would say to one: 'I sentence you to life imprisonment.' To another, 'I fine you $10,000.' 'I order you to be discharged.' 'I sentence you to be hanged.' Unjust and imprudent as that judge would be, he would be no worse than the priest who would use the power of binding and loosing, of forgiving and retaining, without first carefully examining the charges against the culprit and his state of mind and heart with regard to sorrow for the past and amendment for the future. The priest can learn these facts only from the sincere avowal or confession of the penitent; there is no other way. Therefore when Christ gave His priests the power of forgiving and retaining the sins of all men, by that very fact He imposed upon all men the duty of confessing their sins to the priest, so that the priests may be enabled to use their power with justice and prudence."

"It was a gentleman's game, and you win, Father Tim," cried the agent, grasping the priest's hand.

"A gentleman," said Father Casey, "pays up when he loses."

"I'm a sport. What do I owe?"

"You owe an admission. You have admitted the force and sound sense of my arguments. You owe this assembly the frank admission of the facts my arguments prove. First, do you admit that Christ gave the Apostles and their successors the power to forgive, and retain sins?"

"I admit it."

"Secondly, do you admit that when Christ gave this power by that very fact He obliged sinners to confess their sins?"

"I admit it."

"Thirdly, do you admit that, since Christ made no restriction, this obligation is binding on all men?"

"I admit it."

"Then," said Father Casey, "be man enough to live up to your convictions. Begin at once to take a course of instruction that will fit you to be received into the Church and to make your Confession and obtain forgiveness for your sins."

But, alas, the human heart, perverted by this world's riches and pleasures, does not always follow whither the mind points the way. The agent lightly laughed away the distasteful duty on which his eternity depended.

"Father Tim," he said, "I have never committed a sin in my life."

"Shall I brush you, Fathah?" asked the black porter, entering the room.

And Father Casey dropped the religious discussion to hunt through his for the twenty-five cent piece the darkey thus politely demanded at the point of a whisk-broom.

THE GREATEST MOTHER IN THE WORLD,

Mary, the Mother of Jesus Christ, Our Lady of Sorrows.

Let us ask her influence with her Divine Son for our poor boys thrown into Europe's frightful cataclysm.

Be Patriotic—Help Your Country. Thousands of men and women clerks wanted at Washington. $100 to $150 month. Write IMMEDIATELY to Franklin Institute, Dept. R179, Rochester, N. Y., for free list of positions open.

SERMONETTE.

(By Rev. Wm. Demouy, D. D.)

FOURTH SUNDAY AFTER PENTECOST.

"And having brought their ships to land; leaving all things, they followed Him."—Luke V, 11.

God uses the cooperation of man even in the salvation of souls. Man called by God to this work, becomes His messenger, the expounder of His word, and the dispenser of His graces. Thus he is united to His heavenly Father by a bond that is the closest, and the spiritual powers he receives are the greatest given to man upon earth.

That the vocation of the priest comes from God and is real, is evident from the fact that, since the foundation of the Church, the ranks have been supplied, the subjects on the whole have done their work efficiently with abundant fruitful results, and the people have recognized this truth.

But the incident recorded in the Gospel of this Sunday gives us a clear spiritual proof of the calling by God of man to work for His honor and glory and the good of souls. We have our Divine Savior, in His visible presence, inviting men who willingly respond. In like manner, this invitation has been addressed to men in the ages succeeding, and continues at the present time. God constituted, as essential to the continuation of the Church, this calling of men and the subsequent bestowal upon them by ordination, of the powers to minister to the spiritual needs of the people.

The demand for workers in the vineyard of the Lord is greater than the supply, and God has bade us to pray that subjects be found worthy to be called, capable of fulfilling the mission, and with character, integrity, and spirituality sufficient to represent Him who was the great High Priest. In other words, God has desired that the people share, to some extent, in the work of His ministers and in the preparation of those to whom He issues His call.

THOUSANDS WANTED AT ONCE. U. S. Government wants thousands men—women clerks, 18 or over, for war work. $100 to $150 month. Write IMMEDIATELY to Franklin Institute, Dept. R187, Rochester, N. Y., for free list of positions open.

A single act of resignation to the Divine Will in what It ordains contrary to our desires, is of more value than a hundred thousand successes conformable to our will and taste.

Learning without humility has always been pernicious to the Church; and as pride precipitated the rebellious angels from heaven, it frequently causes the loss of learned men.

All perfection consists in the love of God; and the perfection of divine love consists in the union of our will with that of God.—St. Alphonsus.

Subscribe for Our Sunday Visitor, 50c the year.

The Irish Volunteer

A great war song dedicated to the Irish boys fighting for Uncle Sam. "When We Come Marching Home," another great song hit. Makes your blood thrill. 25c stamps or coin. Both sent for 40c.

O'Hart's Irish Pedigrees (2 volumes) handsomely bound; complete, sent postpaid for $12.00. Dalton's History of Ireland (6 volumes) complete, handsomely bound, postpaid, $25.00. Map of Ireland, indexed, $1.00. Send 5 cents in stamps for copy of "The Irish Advocate," the live Irish newspaper.

CHARLES A. O'CONNOR,
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We can cure you. Write today for free book "How to Stop Stammering." S. H. ROBBINS, Prin., Boston Stammerers' Institute, 246 Huntington Avenue, Boston, Mass.

FREE—DAN'S FISHERMEN'S CALENDAR Tells days Fish bite best. Send 25 cents for one Box of DAN'S wonderful FISH LURE and get calendar free. DAN GILL, S-25, NEW ALBANY, IND.

Do Not Pay Full Price for Messages and Papers of the Presidents.

A new set of twenty volumes, bound in buckram, is offered for fifty dollars. The publisher's price is $64.50. The books are perfectly new and undamaged. The box in which the publisher sent them has not been opened. The work must be disposed of before August 1, 1918. If no offer of fifty dollars is made, it will be sold at the highest amount offered before that date. Address: J. P. S., Care of Our Sunday Visitor, Huntington, Indiana.

Middleaged Woman in good health would like any kind of work in Catholic Institution or School in the fall where there is opportunity of daily Mass. Prefer the west. Address: D. H., Care of Our Sunday Visitor.

Pattern Service

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Note the following press dispatch, Washington, March 9.

"The American postal service in France has asked the post office department to urge relatives of American soldiers to exercise care in directing mail to the troops abroad. Rank and title should be used instead of "Mr." Given names should be written in full. Return addresses should be given and ink always should be used. It is explained that lead pencil writing often becomes illegible in transit."

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To Catholics contemplating a home in Florida: San Antonio offers the following inducements: The only Catholic Colony in Florida; Catholic Church and resident pastor; a Council of Knights of Columbus; College for boys conducted by Benedictine Fathers; Academy for girls taught by the Sisters, who also teach our public school. Good climate, grape fruit, vegetable and general farming lands for sale. For booklet, prices, and terms write Rt. Rev. Bishop's recommendation, address Rev. M. FLANAGAN, San Antonio, Pasco Co., Florida.

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BEFORE YOU MOVE

CATHOLICS INTENDING TO MOVE TO THE SOUTH are invited to avail themselves free of the expert advice and information services maintained by the Catholic Colonization Society of the United States, the only National Organization for directing prospective settlers. In writing mention State in which you are interested. SECRETARY, CATHOLIC COLONIZATION SOCIETY, 1433 S. A., Ashland Block, Chicago, Ill.

Dear Reader: I am afflicted with spinal trouble and have been unable to walk or work for more than one year. I have two small children. I have a formula that will positively clean carpets and rugs without removing them from the floor. I will mail it to you with full instructions for 50c. I do this that I may make a living for my family. We should look up for ourselves and then down to help. P. J. O'Connell, 1311 E. Jackson St., Pensacola, Fla. Adv.

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STRANGE MORAL ADVISERS.

Written for Our Sunday Visitor by Rev. Albert Muntsch, St. Louis University.

We quite often see foolish letters (supposedly written by girls) in newspapers, asking for advice on matters of personal propriety. These letters bespeak a very ignorant state of mind on the part of the writers. Now a Catholic girl need never write to a newspaper for directions in questions of conscience. She has had a Catholic training which gives the best possible rules and principles of conduct. A well-regulated conscience informs her when anything goes beyond the bounds of modesty and decorum. She is saved the humiliation of writing to a person who makes a lucrative business of giving "advice" to love-lorn, silly maidens.

If these letters be genuine (there are good reasons to believe that many are "made-up") we have a strong proof of the abysmal ignorance and uncertainty that prevail on a subject of great moment. For is it not sad to see young people having recourse to a "public information bureau" for directions concerning the life of the soul? Is it not a pity to see them opening their minds to an unknown newspaper scribe who perhaps laughs in secret at their simplicity? We read such naive questions as "May I allow this or that liberty, or tolerate certain advances from a 'fresh' young man"? Their own moral sense and an elementary knowledge of God's commandments should inform them that those who make light of these things are not children of God, and that if they are not besmirching their consciences, they are, at least, hovering on the brink of sin.

It is true that in matters of mere "social convention" and of parlor etiquette there is room for doubt and disagreement as to what is strictly in keeping with, and what is opposed to, generally accepted standards of propriety. These things are like all merely social usages—they change from time to time, and not only admit of different interpretations among various nations, but are variously explained by the several classes of society. But in the questions referred to, light and guidance are sought not only in manners and social deportment. The letters betray a painful uncertainty and sometimes a crude misconception of the firmly established law that should guide all Christian conduct.

No one is ever allowed to do anything knowingly and deliberately that may become a proximate occasion of sin. Every well-instructed Catholic understands this statement. A proximate occasion of sin is anything—person, place, amusement, friendship, society, etc., which ordinarily leads to a violation of a commandment of God or of the Church. We may not dally with temptation nor are we allowed to place ourselves of our own accord and unnecessarily in such a danger. If duty calls, that is, if by virtue of our employment, for instance, we must be engaged in or come in contact with any of these "occasions" or dangers, it is another matter. God will then give His powerful help to the soul that humbly asks for it and that takes the proper precaution against sin.

The Catholic girl besides her religious training and frequent study of the Catechism, has another source of information in these matters. When there is anything weighing upon the mind or causing worry and annoyance, every Catholic knows where to find light and guidance. It is in the Sacrament of Confession. The minister of this sacrament is empowered to teach, to give counsel in matters of conscience, and so to dispel vexation and anxiety. This advice will not be as acceptable perhaps as that given in Aunt Betty's "Information Column" of your favorite evening paper. There will be no camouflage about it. But the chances are that it will be direct, sane, practical, and to the point. Catholic girls! do not act like those who are living in spiritual darkness when you are privileged to know and to enjoy all the blessings of the children of light.

Note the Action of Those Who Most Loudly Accuse Catholic Church, Etc.

(Continued from Page One)

preached by and exemplified in the practice of Wilhelm II.

"'You charge the Roman Catholic church with being autocratic, but not one word of condemnation do you have for that autocracy from the shadow of which the fathers and mothers of this nation are heroically giving their sons to save us. It is especially noteworthy that in harmony with the free spirit of this nation the ranking representative of that church in this diocese sits beside the Protestant and the Jew and whole-heartedly joins the common cause against the common enemy, while the advocates of that real autocracy we are fighting absent themselves. You do not even mention the fact that thousands and thousands of the young men of this faith—I am informed thirty per cent of our army and navy are Catholics—are loyally offering their lives to save you and your posterity from the grasp of that ambitious and cruel autocracy. Have not you one iota of gratitude for the great sacrifices that are being made by the representatives of this, the oldest Christian church in all the world, to save our country from the ravages of the Hun?

"'Have you no spark of gratitude for the sacrifices being made by our Jewish citizenship? No more loyal or patriotic class of people can be found within the nation than these representatives of this great historic race, among the leaders of mankind for centuries, in thought, in the sciences and in the arts—and Christ Himself the greatest Jew of them all.

"'You speak of 'a decent regard for the good opinion of our fellow American citizens' impelling you to set forth the excuse for your refusal to participate in this patriotic meeting. Let me assure you that if you had really entertained a decent regard for the good opinion of American citizens you would neither have absented yourselves from the meeting nor have set forth such infamous excuses therefor.

"'Your absence from this meeting and your excuse for not attending are important in but one particular, and that is that it shows to fathers and mothers and the friends of the boys 'over there' who their enemies are at home.' "'CHAS. E. MATSON,

"'District Chairman.'"

The Antics of Man Placed in Power by the Bigots

Editorial in The Miami (Fla.) Herald December 20, 1915.

"A kind friend of The Herald sends in a stenographic report of the speech of S. J. Catts, delivered on Saturday night at the court house, with the request that it be published.

"The Herald had a representative at the address, on Saturday night, a representative in whose judgment it has a great deal of confidence, and printed on Sunday morning all that it thought worthy of presentation to the public.

"The address was based on complete ignorance of the facts, it tended to raise un-American issues, it criticised men whom this community knows to be as loyal and as true as any other citizens of the state or the country, it sought to bring in the religious question into a campaign for the governorship, and withal, was such a display of bigotry, intolerance and ignorance that its publication could by no possibility accomplish good."

"Kalamazoo, Mich., May 3.—When Gov. Sidney J. Catts of Florida climbed on the court house steps here tonight to deliver an address on 'Unadulterated Americanism' the crowd of more than 1,000 persons jeered and hooted so loudly when it was seen that the governor did not wear a Liberty loan button that he could not speak.

"When the police had succeeded in restoring a semblance of order the speaker started his address, in which he opposed parochial schools and attempted to appeal to his hearers to support the Hamilton amendment in Michigan, which provides that all children must attend the public schools."

The Evening Sun, New York, Feb. 2, 1917.

"Americans may know a great deal more about the parson in politics before January 1, 1921. The Rev. Sidney J. Catts was inducted into office as Governor of Florida only a month ago, but he has already 'started something' by stating the following sensationally unconventional conception of his official duties in a letter to the Southeastern Land Show:

"'You say that you are issuing a development book . . . and ask me to write an article of 1,000 words for your publication. Nothing would afford me more pleasure except that I am too busy. I do not have time to say my prayers at night nor read my Bible, and a newspaper I never look at. So it is impossible for me to comply with your request. I am glad that the Governor of Alabama has time to do these things, but if he were Governor of Florida he certainly would not.'

"From all we have heard alleged about politics we would presume that any minister of the Gospel might have his hands full chasing the devil out of any State House in the country, and we take it that Mr. Catts must have such an adequate alibi or he would never dare confess to neglecting his prayers and his Bible. We should have surmised that in these resources the politico-religious reformer would have found the strength necessary to sustain his spirit. Verily 'the uplift' moves in mysterious ways in this generation."

HELPERS IN MISSION WORK.

The following amounts were contributed to the different funds from May 30th to June 6th:

For Literature Propaganda in Needy Places	$11 00	Total	52750 59
For Education of Priests for Poor Dioceses	8 00	Total	5242 37
For Knights of Columbus War Fund	40 00	Total	721 00
For Colloral Status of Christ at Washington	23 50	Total	1709 07

An Honest List of Contributors Follows:

$40.00—Grass Range, Mont. $5.00—Sally, Ia.; Thibodaux, La.; Shelbyville, Ind.; Rochester, N. Y. $3.00—Savannah, Ga. $2.00—Newark, N. J.; Delta, Col.; Indianapolis, Ind. $1.00—St. Louis, Mo.; Natchitoches, La.; Northfield, Minn.; Brandon, Fla.; Clark, Ind.; Pittsburg, Pa.; Genoa, O.; Detroit, Mich.; Ellenville, N. Y.; Fellsburg, Kan.; Paris, Ky.; Dorcroft, Ia.; Thamesford, Ont.; Washington, D. C. 50c—Carroll, Ia.

After Dinner Story

Father Tim Casey.

(By C. D. McENNIRY, C. Ss. R.)

AT THE POLLS.

It is the one gathering where the democracy of our American institutions is in evidence—the line up before a polling booth on election day—where the millionaire rubs shoulders with the hod carrier.

"For the love of Mike," growled a broad-shouldered plumber named Dobbs, "why did every gink in the 32nd ward wait till six o'clock to cast his vote!"

"Keep cool, Jack," said Winfield, a munitions manufacturer, who had never before recognized Dobbs since last winter when he had engaged that gentleman to mend a frozen water pipe. "Who are you voting for?"

"Swillbug," replied Dobbs. "I have been speaking suspicion that that fellow's a scoundrel; but at least he's pledged to fight the Catholics, and when it comes to downing the Pope, I'm Johnny on the spot."

"I'm with you there," said the manufacturer.

"I can't get the measure of these Catholics," soliloquized Dobbs with a puzzled air. "There's Mike Ronan—he's the guy with the red head that just came out of number four. Mike's a Catholic. I've been with him on a dozen jobs, and as far as I can see Mike's as straight as a string."

"Oh, he may be straight as a string and all that, but it only makes him worse. The most dangerous character is the honest-minded fanatic. The moment the Pope gives the word that he wants to be put in absolute control of the United States government, your Mike Ronan and every other straight Catholic will obey him blindly—and what they begin with the ballot, they will be ready to finish with the gun."

"That's what they call the Pope's infallibility, isn't it?" said Dobbs.

"That's it! That's it, exactly. Their slavish doctrine about the Pope's infallibility makes every Catholic, no matter how good a man he may otherwise be, as treacherous as a rattlesnake. Therefore my slogan is, 'Down with the Catholics!' If Swillbug is the only man that can do it, then my little old ballot goes to Swillbug."

"Is that what papal infallibility means—that the Catholics have to go to war if the Pope tells them to do so?"

"Sure thing," replied both men in a breath as they turned and confronted a broad, pleasant face and a Roman collar.

"You have to go to war when the President tells you, therefore you believe in the President's infallibility," laughed Father Casey, for it was he that had interrupted the conversation of these two fair-minded, unprejudiced voters.

The plumber scowled and mentally shuffled his stock of expletives with a view to deciding on the best combination to hurl at the priest. The munitions manufacturer, on the contrary, reddened slightly. He had spent a few years playing football and attending lectures at Cornell, and enough of his book-learning still adhered to give him the uncomfortable feeling that he had just made an assertion, the falsity of which must be evident to every educated man. Yet he stubbornly vowed not to abandon his trenches.

"We do not believe that the President is infallible. This is quite a different thing from your obedience to the Pope. The President is our lawful ruler and ——"

"Is he your lawful ruler in everything? When he tells you to believe a certain religion, to say a certain prayer, to honor God in a certain way, must you obey?"

"The President is our lawful ruler in things political, not in things spiritual," retorted Winfield. "He has no right to interfere in our spiritual affairs; there's no danger that he will ever do so; and even if he did we would not obey him."

"Who gives the President authority over you and me in political things?"

"Why, it has to be traced back to God finally. The Bible says there is no power except from God," said Winfield; whereupon the plumber chimed in with the exact words of the text, St. James' version.

"The same God and Almighty Ruler that gives the President this power over us in political matters, gives the Pope, Christ's Vicar on earth, power over us in spiritual matters. Every Catholic knows that the Pope has no right to interfere in our purely political concerns; there is no danger that he will ever do so; and even if he did we would not obey him, and we would still be good Catholics. And so there goes your terrible papal infallibility—puff—smoke—nothing!"

"Well—ahem—of course," drawled Winfield. "I didn't exactly mean to allude to the systematic conspiracies of the Catholics to capture certain candidates, and certain political parties, as papal infallibility, but rather as one of the effects of belief in papal infallibility."

"Systematic hot air!" snapped the priest. "Are you gentlemen straight enough to give a true answer to a fair question? Have you found that Catholics that enter actively into politics become more fervent or less fervent Catholics than formerly?"

"Why naturally—that depends——"

"Ah, come on and say it straight out. You know as well as I that many an American's political activity weakened his faith as a Catholic, but no American's Catholicity ever augmented his political activity. Which all makes it as clear as the nose—ahem—as clear as daylight (Father Casey noticed barely in time that Winfield had certain prominent features of the Hebrew) that you missed it a mile when you said the activity of certain Catholics at the polls is the effect of their belief in papal infallibility. But, say, what is this papal infallibility anyway? You're coming out to vote down your honest neighbors because they hold the doctrine of papal infallibility and I suppose neither of you have the faintest idea what that doctrine means. Enlightened citizenship, intelligent balloting—I don't think!" Father Casey turned on his heel—but took care not to turn far enough to lose his place in the ranks.

"It means," cried the plumber, hastening to vindicate himself, "that the Pope is a half-god. Any old thing he does is sacred. He couldn't be bad if he tried."

"Look here," paid the priest, "you know that Dante was a Catholic."

"Never met the guy. But likely he was. Sounds like a Dago name."

Winfield swore between his teeth at having the ignorance of his ally shown up.

"The priest means Dante, the poet; lived several hundred years ago," he hastened to say. "Well, what has Dante got to do here? Are you going to recite a page of rhymes to prove your point?"

"If you studied your classics while you were at college," said Father Casey, "I won't need to recite any rhymes for you; you will remember what I refer to. While Dante was writing his immortal poem, when he came to a Pope he didn't like, he represented him as being condemned to hell. And Dante was never expelled from the Catholic Church for heresy on this account. Which shows that Catholics don't believe that infallibility means the Pope can do no wrong. In fact, the Popes as a rule confess their sins every week like other good Catholics, and every day at the beginning of their Mass, they strike their breast and say: 'I have sinned.' How does that agree with your idea of papal infallibility?"

Here Winfield, with his superior knowledge, came to the rescue.

"By papal infallibility Catholics mean that the Pope cannot make a mistake. The very word expresses it, Infallibility—to be incapable of error." And Winfield looked about with the patronizing air of the general who has saved the day.

"If I wanted to know the right way to thread a steam pipe and the Pope told me this way, while your friend the plumber here told me that way, which do you think I would believe?"

"Why—well, I suppose you would believe the plumber," conceded Winfield.

"Of course I would; though I hold most firmly to the doctrine of papal infallibility. Hence, my learned friend, you were evidently wrong again when you said papal infallibility means that the Pope cannot make a mistake."

"Oh, it doesn't mean that he cannot make a mistake when he tells you how to cut threads on a steam pipe, but when he talks about—about—well, about religion and that sort of stuff."

"Bravo!" cried Father Casey, slapping his knee in triumph. "You have given the very definition found in the Catholic catechism. The Pope is infallible only when, acting in his capacity of Pastor and Teacher of all Christians, he defines a doctrine regarding faith and morals to be believed by the Universal Church. Mark well: he must first, be acting in his capacity of Pastor and Teacher of all Christians. No matter what he does or says in his private capacity, he is no more infallible than you or I. Secondly, he must define a doctrine regarding faith or morals. Therefore, if he decides a question of fact, and not a question regarding faith or morals, he is not infallible. If, for instance, he were to teach publicly that the sun moves around the earth or that Titius had committed a certain sinful action or that Caius deserved to be beheaded, I would not be obliged to believe him. Thirdly, he must define the doctrine for the Universal Church. If in a private conversation he were to tell me what I must believe, he would not be infallible. But whenever in his capacity of Pastor and Teacher of all Christians, in virtue of his supreme apostolic authority, he defines a doctrine regarding faith or morals to be believed by the Universal Church, God watches over him and does not permit him to make a mistake. That, and that alone, is the teaching of the Catholic Church on papal infallibility. Therefore you see that papal infallibility has about as much to do with American elections as an elephant with piano tuning."

"How do you know that God will not permit him to make a mistake?" queried the munitions manufacturer.

"I know it," said Father Casey, "because God's Church in council assembled in the person of her bishops, in the year 1870, declared that this is a truth revealed by Christ which all are obliged to believe under pain of eternal damnation."

"Bosh! If the Pope was not infallible during the eighteen hundred years preceding that Council, the bishops could not make him so!"

"Neither did they try," remarked the priest quietly. "The bishops did nothing in 1870 but solemnly publish a truth which had been revealed by Christ and had been believed by the members of Christ's Church for eighteen hundred years. Furthermore, I believe the infallibility of the Pope because the God of Wisdom would act with at least common sense. Every one knows that a written document must have an authorized living interpreter. The Constitution of the United States is as clear as learned and able men could make it. Yet it would be nothing but a source of discussion and trouble without these authorized living interpreters called the Judges of the Supreme Court. Protestants try to follow the written word of God without an authorized living interpreter, and see the result. In this country alone they are divided into nearly a thousand wrangling sects. I believe the infallibility of the Pope because, as even Protestants who know history admit, the Popes are the successors of St. Peter, and Christ said to St. Peter and his successors: 'Thou art Peter, and on this rock I will build My Church, and the gates of hell shall not prevail against it' (Mt. XVI). If it were possible for St. Peter or his successors to err in teaching Christ's doctrine to the Church, then His Church would be built on a crumbling foundation and the gates of hell, the spirits of error, would prevail against it as they have prevailed against the churches that rejected the guidance of Christ's representatives on earth. I believe the infallibility of St. Peter and the Pope, who succeeds and represents him, because Christ said to him: 'I will give thee the keys of the kingdom of heaven' (Mt. XVI). 'I have prayed for thee that thy faith fail not, and thou, being once converted, confirm thy brethren' (Luke XXII). 'Feed my lambs; feed my sheep' (John XXI). Peter and his successors are, according to Christ's command, to provide the food of salutary doctrine, not only to the lambs, the lay members of the Church, but likewise to the sheep, her bishops and rulers. That is why I believe in the infallibility of the Pope. What flaw can you find in my argument?"

"I can't exactly point out a flaw, but—well, I wouldn't debase my rea-

(Continued on Page Four)

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Why did God give Adam and Eve the command since He knew they would disobey and bring all this misery into the world?

It is not well for us to inquire too deeply into the reasons why God did this or that. God is the Creator of all things. He has a perfect right to place an obligation upon His creatures, He has a right to expect His creatures to fulfill this obligation towards Him. God wished that man should exercise his free will and it was not because of the fact that God made the law that man suffered but because man abused his free will. If you break the speed laws of your city and are locked in the jail you can not reasonably rail against the city for making laws to protect the lives of its citizens. Put the blame where it belongs, and punish yourself. Besides, all the misery in the world is only temporal. One moment of happiness in heaven more than rewards all of the earthly sufferings that one may endure. Creation into the world, the promise of happiness are purely free gifts from God. Let us be thankful for them, and not attempt to dictate to God, the Creator.

Since the Holy Trinity means three Divine Persons in God God, the Father, Son and Holy Ghost, where does the Blessed Virgin come in?

No one thoroughly versed in the revelations of God attempts to place the Mother of Christ upon the same plane of equality with the three Divine Persons. The Mystery of the Most Holy Trinity reveals to us that the Father is true God, the Son is true God and the Holy Ghost is true God. All three Divine Persons exist from all eternity, all are equally powerful, good and perfect. The Blessed Virgin Mary is not from eternity but was created in time and was selected by God to hold an exalted position in the scheme of creation. Though honored as the purest of all God's creatures, still the honor paid to her is far below the honor paid to the three Divine Persons. Being a creature, she is necessarily finite and because of this fact she is given honor which befits God's creature. Were she not selected by God to become the Mother of Christ she would not receive this honor that is paid to her but would have passed into oblivion as many other virtuous Jewish maidens have done. To attempt to place her on an equal plane with God the Father, or God the Son or God the Holy Ghost is a vicious misinterpretation of God's revelation and of the teachings of His Holy Church.

So many times I hear well-meaning men and women state that one religion is as good as another. What answer should I give to one who says it does not matter what one believes?

When one declares that it is a matter of indifference to God what religion one practices, or what one believes, it is the same as saying that it is pleasing to God for us to believe Him or not to believe Him. This statement would have us believe that it matters not to God whether we accept His revelations as true or whether we look upon these revelations as so many myths. Christ said: "I am the Way and the Truth and the Life." He said to St. Peter: "Thou art Peter and upon this rock I will build My Church and the gates of hell shall not prevail against it." He left *one* Church to teach one religion, which was to guide men on *one* narrow path to Heaven. To say that Christ who founded His Church, after spending many months in initiating His twelve fishermen that they might carry on His work, is pleased with any sort of worship in return is tantamount to branding him as a fool and an imposter. Why should Christ tell His followers when He was speaking of fraternal charity, "and if he will not hear the Church, let him be to thee as a heathen and a publican?" If He is satisfied with any sort of religion, if one religion is as good as another why should He, who was always most kind to the erring and most merciful to sinners, tell His followers that they should have no communion with those who refuse to hear His Church? In the Old Law we find that God established one form of worship for His chosen people and that He was very jealous of its observance. Christ came to fulfill the old law, to complete it in all its fullness, to establish the law of love, and it follows naturally that He did insist, as did God in the Old Law, upon the true worship of God the Creator and Redeemer.

As we compare different religions we find that all profess to base their teachings upon the revelations of God. One religion tells us that Christ left us seven sacraments for the conveying of grace to the souls of men; another would have us believe that there are but three; another tells us that there are but two. Some religions do not believe in the Three Divine Persons in one God, some do not accept the Real Presence of Christ in the Blessed Sacrament of the Altar, others do not believe in the confession and forgiveness of sins, despite the fact that Christ plainly taught all these things. Could one reasonably believe that it matters not to God what one believes in these matters? If God be truth all His words are true. If all His words are not true He possesses no right to formulate a system of religious teachings. If we believe that God is truth, then we should believe that He wishes all His truths to be accepted and to have a part in our daily lives. The oft-repeated statement: "One religion is as good as another," logically leads to the belief that no religion at all is necessary. It leads to indifference to the actual worship of God as is attested by the fact that two-thirds of our fellow countrymen do not actually go to church and practice any form of religion.

Was there a time after the death of St. Peter, when there was no Pope or Bishop at Rome?

Tradition, as well as the earliest histories and the lists of the Roman Pontiffs, which have come down to us since the earliest times, unanimously name St. Linus as the successor of St. Peter. As early as the year 175, we find a list evidently prepared during the reign of Pope Eleutherius and this list placed St. Linus immediately after St. Peter. Other lists prepared by St. Irenaeus, Eusebius the historian, and other writers shows that he began ruling over the entire Church immediately after St. Peter died. The chronology of the early Popes which was compiled in Rome and which is held in high regard, places the name of St. Linus after that of St. Peter and gives the year 67 for the beginning of his reign. In his book against the heretics, St. Irenaeus says: "After the holy Apostles, Peter and Paul, had founded and set the Church in order in Rome, they gave over the exercise of the episcopal offices to Linus." The same Linus is mentioned by St. Paul in his second Epistle to Timothy. His successor in the papacy was Anacletus. The earliest authentic accounts, then, that we have of the Popes in Rome during the early centuries of Christianity, point to the fact that Pope Linus was the ruling power, in spiritual matters, upon the death of St. Peter.

Unhappy E. A. X.—No need to mention it.

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OUR SUNDAY VISITOR

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REV. JOHN F. NOLL, LL.D., Editor
Rev. R. E. Kelly, Associate Editor

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HUNTINGTON, INDIANA, JUNE 23, 1918.

Dearly Beloved Son: Health and Apostolic Benediction! There are two things which, among others, commend to us the Catholic paper Our Sunday Visitor, in editing which you have for many years entirely devoted yourself; the first is the task proposed by you so to spread and explain Catholic doctrine that you might attach Catholics more closely to it, and that you might win over non-Catholics; and secondly, the highly commendatory testimony which we are told this same paper received from Our Predecessor of happy memory, Pius X, and also from other personages of high and indisputable authority.

The one shows you to be a good dispenser of God's mysteries, the other proves that in pursuing this holy undertaking you are following the right path and are laboring with abundant fruit.

Why, therefore, to the praises you have already received should not also be added Our commendation? Indeed, it pleases us to do so in order, if need be, to encourage you in the race you are running. We bestow upon you the Apostolic Benediction to strengthen by the help of Divine grace your ardent zeal and those whom you have as helpers in this work.

Given at Rome, at St. Peter's, the eleventh day of March, 1917, the third year of Our Pontificate. BENEDICT XV, Pope.

Apostolic Delegation, 1911 Biltmore St., Washington, D. C., April 27, 1913.

The nature of your work tends to supply, in a popular and practical way, the religious needs of both the Catholics and non-Catholics.

With pleasure I congratulate you on this good work and express my hopes that your success will continue to increase.

With best wishes I am, sincerely yours in Xto.
✠ JOHN BONZANO, Archbishop of Melitene, Apostolic Delegate.

Dear Rev. Father: Fort Wayne, Indiana, March 29, 1913.

Your work of bringing home to our people the better knowledge of the teachings of the Church, and of informing non-Catholics of the claims of Holy Mother Church, is truly an apostolic work, worthy of the highest commendation and encouragement.

To furnish a weekly paper, for an annual subscription of 50c, appears to me to be most remarkable.

Devotedly yours in Domino,
✠ H. J. ALERDING, Bishop of Fort Wayne, Indiana.

MORE TROUBLES FOR THE EDITOR.

Freight rates have been advanced 25 per cent lately, and now on July 1 the second-class mail rate will be 25 per cent higher. These additional taxes will cost OUR SUNDAY VISITOR $5,000 more per year.

You will probably recall our promise of last year to the effect that new burdens placed on OUR SUNDAY VISITOR will be borne entirely by us; and we wish to stand by that promise, even though it may have been imprudently made.

We feel, therefore, that those who purchase bundles of OUR SUNDAY VISITOR should show their appreciation by paying us promptly.

Our terms are payment one year in advance for a bundle of 25 copies a week; six months in advance for 50 copies; and payment every two months for bundles of 100 or more.

Our custom is to send statements to patrons of one-half the states one month and to those of the other one-half the next.

Priests, secretaries of organizations, and other laymen who order one hundred and more copies of OUR SUNDAY VISITOR each week, in the following states, should "pay up" this month:

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—o—

It is surprising what extravagant claims are made, and go unchallenged, at the General Conventions of the Sects.

At the Convention of the Baptists which recently closed its sessions at Atlantic City, Dr. Joshua E. Wills made the following statement: "We are the apostolic church in direct line of succession, and all down the trail of ages there are footprints of the apostolic as expressed by the Baptists. We began, not in 1644, but A. D. 33. Our beginning was not at Rome, but at Jerusalem. The first Baptist pastor was James, the brother of our Lord, who resided at the councils. Peter, the Apostle, was not near. Is there any historical document to prove he was ever in Rome?"

The claim this minister makes in behalf of his own denomination is as unwarranted as is his denial that St. Peter was ever in Rome.

If there be one thing for which we have settled convictions, both from observation and from the perusal of what are represented as erudite works, it is that non-Catholic public men do not know history. It would seem that they gather their information from historical novels or from such disconnected treatises as Dr. Lord's "Beacon Lights of History." At a convention of notables held in Philadelphia last month, we listened to addresses by professors of several of our leading State Universities, and speaking about the same past events, several proffered testimony the most contradictory. We submit herewith excerpts from a number of the more reputable non-Catholic historians bearing on St. Peter's residence in Rome. The contention that the Baptist church goes back to the Apostles and that St. James was a Baptist, is beneath our notice. What is affirmed without proof, we simply deny without proof.

Listen to some Protestant historians of note:

Dr. Cave declares: "We intrepidly affirm with all antiquity that St. Peter was in Rome and for some time resided there." Protestant Archbishop Bramhall declares (Works, page 628, Oxford Edition): "That St. Peter had a fixed chair at Antioch, and after that in Rome, is what no man who giveth any credit to the ancient fathers and councils of historiographers of the Church can either deny or will doubt of." The great Protestant historian, Grotius, discussing the word "Babylon," says: "That the ancients understood this Rome, where Peter was, no Christian will doubt." Canon Farrar asserts that it is a reasonable certainty that Babylon was used as a cryptograph for Rome. Dr. Lardner was a famous Protestant writer, yet he accepts St. Peter's residence in the Eternal City. So does Dean Milman (in his Latin Christianity). Gibbon, certainly not a partial witness, distinctly admits St. Peter's residence and martyrdom and attests that the Vatican and the Ostian road were, 150 years after the death of SS. Peter and Paul, marked by the tombs of those spiritual heroes. Canon Robinson, formerly professor of church history in King's College, London, declares: "It is not so much a spirit of sound criticism as a religious prejudice which has led some Protestants to deny that the Apostle was ever in Rome, where all ancient testimony represents him to have suffered, together with St. Paul, in the reign of Nero."

Eusebius, who wrote in the year 170, says: "Peter and Paul were martyred in Rome." Origen (second century) writes: "Peter was crucified in Rome, head downward." Tertullian speaks of the martyrdom of Peter in Rome as a universally known fact (Adv. Marc. 4:5). Here is a list of Protestant historians who claim that Peter was in Rome and that "Babylon" meant Rome: Grotius, Cave, Lardner, Whitby, MacKnight, Hales, Cladius, Mynster, Schaff, Neander, Steiger, DeWitte, Wieseler, Credner, Black, Meyer, Renan, Mangold, Hilgenfeld.

A WORD TO THE WISE

By Rev. Joseph Husslein, Associate Editor of AMERICA

THE AGNOSTIC'S HOPELESSNESS AND THE TRIUMPH OF THE CHURCH.

In the hopelessness of his doubt and unbelief, Matthew Arnold, like many another agnostic, fancied he could hear the "melancholy, long, withdrawing roar" of the receding sea of faith, departing from the hearts of men. To his sight the bleak world, deprived of all its brightness, was sinking fast into the darkness of a cheerless and chaotic night. So he imagined he beheld the slow-ebbing of that Christian belief which, at its full height in Catholic times, lay like a resplendent ocean round the earth.

In the rationalism, begotten of the "Reformation," with which alone he was familiar, he could naturally hear nothing but the sad retreating of the waves of faith. Even the Divinity of Christ and the inspiration of the Sacred Scriptures were fast being denied outside of the Catholic Church, where alone truth had been divinely established in her only stable and unfailing seat. Misled by his own doubts and fears, as he saw them reflected in the Protestantism about him, he imagined that he could hear the ebb of Christianity itself,

"Retreating to the breath
Of the night-wind down the vast edges drear
And naked shingles of the world."

An involuntary shudder passes through us as we read these lines. What a picture of utter hopelessness, of dark and ominous despair! It tells of a grief too vast for words. Yet the poet has here done the world a mighty service. He has stripped bare for all time the heart of the agnostic as we know that it must be in his solitary moments of reflection.

Blot from our lives the certain hope of Heaven and the belief in a Creator God. Wrench from our souls the confidence in a protecting and over-ruling Providence. Pluck from our heart the trust in a merciful Redeemer whose tenderness is great as our weakness and whose affection surpasses the solicitude of a mother for the babe upon her breast, and what indeed would there be left upon earth worth our living for and our striving! According to the poet's own admission, there would be nothing to inherit but "the vasty halls of death."

But worse still, the high motives for noble action and unrewarded sacrifice, in which selfishness has no part, would be lost forever. The ebb of Faith would draw back with it into the void all earth's truest hope and joy and peace. Again the poet has given us the picture of what the world would be without belief in God, and what in truth it is to the agnostic's heart, as he himself experienced it:

". . . . For the world, which seems
To lie before us like a land of dreams,
So various, so beautiful, so new,
Hath really neither joy, nor love, nor light,
Nor certitude, nor peace, nor help for pain;
And we are here as on a darkling plain
Swept with confused alarms of struggle and flight,
Where ignorant armies clash by night."

Far other is the truth, as we well know. But outside that Church which Christ Himself has built upon the rock of Peter, and which He promised would defy all the changes and vicissitudes of time, and would withstand triumphantly all the onsets of the Gates of Hell, where shall we look for certitude, or peace, or help for pain? She alone is the one Spouse of Christ, without stain or wrinkle, the one glorious Church of twenty centuries, with whom is all joy and love and light, where doubt vanishes, and ignorance is banished and wisdom has built herself a throne based on the unfailing word of God.

Had the poet understood that Church, the one Church of Divine certainties, how different would have been his song! Had his ears been more alert he might have heard, even then, the rising of the returning tide of faith. Had his eyes been more keen to detect the light he might have beheld a breaking in the clouds that hid from his own sight the full radiance of the sun. Had his heart not played him false he might have witnessed, in lieu of clashing armies fighting in the dark, the pageant of the Church triumphant sweeping down the centuries, with her resplendent hosts; her apostles, martyrs, and confessors; her virgins that follow the Lamb; her glorious multitudes that pass forevermore, crowned with laurel and with lilies, and bearing in their hands the palms of deathless victories.

O Death, where is thy victory! O Grave, where is thy sting!

Readers Speak to Readers

New York City, May 29, 1918.

Dear Father Noll:

For the benefit of the faithful who may desire a copy of my poems written before and after conversion and which have met with such favorable comment from those already possessing a copy, I am going to make a special inducement to agents who wish to handle "A Soul's Appeal" on commission, to help promote a wider distribution of my little volume of verse, which also contains the original story of my conversion, and at the request of many, a late photograph of myself.

Thus may I beg of you the opportunity through Our Sunday Visitor of advising those interested in the agency to write me at once for further information. And those desiring individual copies can obtain same from me, postpaid, by enclosing one dollar to the address below.

What the San Francisco Monitor said of "A Soul's Appeal":

"Irene West's poems exhibit the words and aspirations of a very earnest and sincere soul that passed through the shades of the valley of darkness up to the light and pure air of the city built on the mountain of God.

"The early poems which depict the gay life and worldly ideals of the actress basking in the sunshine of popular favor without any spiritual motives to guide her footsteps, also reveal the unrest and dissatisfaction rampant behind the scenes of the senses which felt the emptiness and worthlessness of a life without God and high moral ideals. Hence we are prepared for the revulsion of thought and feeling from mere earthly pleasure and the turning of mind and heart to the true pleasures that are found in obedience to the divine law and the service of the living God.

"The Catholic poems are the best in this tribute of a penitent heart which praises God for His graces and the divine gift of faith, and the 'confessions' contained therein will doubtless inspire many outside and inside the stage profession, as Madame Modjeska and Mary Anderson, to lead good and holy lives and seek in God the aim and end of their existence."

Any encouragement lent will be deeply appreciated.

Faithfully,
IRENE WEST.

Care New York Variety,
Times Square, New York City.

PRIEST, AT HEAD OF EXEMPTION BOARD, PRAISED.

Camden Post-Telegram, May 25, 1918.

"Rev. Father J. B. McCloskey,
"Chairman Local Board,
"Division No. 6, Camden, N. J.

"My Dear Father McCloskey:

"Your letter telling of the action of your local board in reinforcing Class 1 came at the psychological moment. We were just discussing the necessity of asking local boards to again scan their deferred classes. Your letter breathed of such intense interest on the part of your board and indicated such a determined spirit to put the right man in the right place that I was impelled to show it to General Crowder. He was so pleased that he, personally, dictated the letter which is enclosed.

"Sincerely yours,
"H. C. KRAMER.

"Major A. G., U. S. N. G. (Adjutant),
War Department."

"Office of Provost Marshal General.
May 6, 1918.

"Rev. Father J. B. McCloskey,
"Chairman Local Board,
"Division No. 3, Camden, N. J.

"My Dear Father McCloskey:

"Major Kramer, of this office, has brought to my attention your letter to him of May 3, 1918, regarding the efforts you have made to recruit Class 1 by a reclassification of cases. You outline a method which has already challenged our attention and claimed our approval, and an announcement of it to the nation has been awaiting a definite determination of the strength of Class 1 in each state and sub-division thereof.

"We are encouraged to promulgate this plan by the success attending it in your board. I have noted all your suggestions, and shall have them given careful consideration by the committee which will assist me in the preparation of the reclassification order.

"I thank you particularly for the spirit which prompted you to write your letter, and beg that you will call upon me should you visit Washington, and give us the benefit of your experience in meeting the various problems which come up before the local boards in the administration of the Selective Service Law.

"Yours very truly,
"E. H. CROWDER,
"Provost Marshal General."

[Father McCloskey is chairman of the Camden Board of Exemption, the only priest in New Jersey serving in that capacity.]

BOYS wishing to become priests and missionaries to work for the salvation of the poor pagans, will be admitted in our two colleges. Ask for particulars. College graduates should apply for admittance in our Seminary. Address: St. Mary's Mission Home, Techny, Ill., or Sacred Heart Mission House, Girard, Pa.

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